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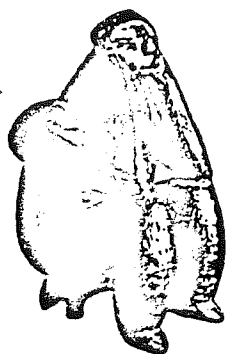
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History of **A**nthropology **N**ewsletter



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NOTE: Due to the amount of other material, there are no "Clio's Fancy" or "Footnotes to the History of Anthropology" sections in this number.

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Subscribers and contributors should understand that HAN is carried on with a small budget as a spare-time activity. Correspondence and documentation relating to institutional or subscription service billing must therefore be kept to a minimum.

We depend very much on our readers to send along bibliographic notes, research reports, and items for our other departments, and we wish we had more such material. It will not always be possible, however, for us to acknowledge contributions (or to explain the exclusion of those few items not clearly related to the history of anthropology or for other reasons inappropriate).

Our thanks to all who contributed to this number, and especially to Brian Kiniry, who served as production manager, and Billie Crawford, who typed this text.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. FOUR IMPORTANT SOURCES FOR THE EARLY TWENTIETH CENTURY HISTORY OF PHYSICAL ANTHROPOLOGY

Frank Spencer
Queens College CUNY

Aleš Hrdlička Papers

During the first four decades of this century, Aleš Hrdlička (1869-1943), most of whose professional career as an anthropologist was spent at the National Museum of Natural History in Washington, D.C., was a major formative influence on the intellectual and institutional development of physical anthropology in the United States. The Hrdlička papers, housed in the National Anthropological Archives (Smithsonian Institution), which consist of fifty-one boxes of letters, ninety-one boxes of photographic prints, and nine boxes of miscellaneous materials (manuscripts, lecture notes, speeches, diaries, osteometric data, etc.) clearly testify to his prodigious and inexhaustible effort to develop an American physical anthropology.

Besides providing considerable insight into the development of his thoughts (and researches) on human origins and variation, the Hrdlička papers are also a rich and invaluable source to those interested in the institutional growth and development of American science between the two World Wars. Among the various institutions, professional organizations, and learned societies with which Hrdlička was intimately connected are the American Anthropological Association (1921-1940), Section H of the American Association for the Advancement of Science (1904-1939), American Association of Anatomists (1910-1940), American Association of Physical Anthropologists (1932-1942), American Philosophical Society (1920-1943), American School in France for Prehistoric Studies (later renamed the American School for Prehistoric Studies [1922-1932]), Anthropological Society of Washington (1910-1923), International Congress of Anthropological and Ethnological Sciences (1924-1939), and the National Academy of Sciences-National Research Council (1918-1930).

A partial list of Hrdlička's vast network of correspondents has been compiled by Dr. Lucille Hoyne, and is available to users of the collection. Although in many cases these exchanges are of a specialist nature, they occasionally involve political issues, such as the incident in the early 1920s when a number of workers, led principally by Franz Boas in America, endeavored to reorganize the then existing international scientific congresses. The correspondence (involving among others: Boas, Adele Breton, A. H. Fallaize, William Gates, H. P. Joyce, and R. R. Marett) pertaining to this movement contains much useful information for reconstructing the socio-political ethos of the Euro-American scientific community after the First World War.

Although most of the correspondence in this enormous collection postdates Hrdlička's arrival at the National Museum in 1903, there are four boxes of letters covering the period in which he made the gradual transition from medicine to anthropology (1893-1902). This period is particularly well-documented by his correspondence with Marie Strickler, whom he married in 1896. Through these letters one can trace his shifting intellectual interests,

his anxieties, and his professional aspirations as he progressed from being a junior physician at the Middletown [New York] State Homeopathic Hospital for the Insane (1893-1895), through his short and troubled affiliation with the controversial Pathological Institute in New York City (1896-1898), to his attachment to the Hyde Expeditions of the American Museum of Natural History as an "unsalaried field worker" (1899-1902). The letters from this latter period, which provide an informative account of his anthropological apprenticeship in the American southwest, contains also numerous observations of prominent figures in American anthropology at the turn of the century (e.g. Frederic Ward Putnam, the Duke of Loubat, Carl Lumholtz, and Washington Matthews).

For further details on this collection contact Dr. Herman Viola, Director, National Anthropological Archives, U.S. National Museum of Natural History, Smithsonian Institution, Washington, D.C. 20560.

Papers of Henry Fairfield Osborn (1857-1935) and William King Gregory (1876-1970)

Although still uncatalogued when I examined them in the spring of 1976, these collections have recently been transferred to the library of the American Museum of Natural History, where they are currently being catalogued.

Henry Fairfield Osborn's association with the American Museum began in 1891 with his appointment as curator of the department of vertebrate paleontology; from 1910 until 1933 he was president of the Museum. From my brief survey of the Osborn papers (consisting of some dozen or more file-cabinet drawers filled with letters), they seem to cover the period from 1912 to his death in 1935. Because at the time of my visit I was interested in Osborn's particular views on race and eugenics, I did not delve very deeply into his prolific correspondence with vertebrate paleontologists. However, there is no question that these papers will be of immense interest to historians concerned with the development of American vertebrate paleontology at the turn of the century. Osborn was also actively involved in a number of xenophobic and racist organizations such as the Immigration Restriction League, the Galton Society, and the American Eugenics Society, and there are interesting and enlightening letters to and from such individuals as Charles B. Davenport, Madison Grant, Albert Johnson (author of the Immigration Act of 1924), Harry H. Laughlin, and Lothrop Stoddard.

The career of William K. Gregory is intimately bound up with that of Osborn. Their relationship seems to date from Gregory's student years at Columbia University (1900-1910); where Osborn served also as professor of zoology. On receiving his doctorate, Gregory moved to the American Museum where he remained for the duration of his professional career.

Though closely associated with Osborn, Gregory did not share his mentor's zeal for the eugenics creed. He became increasingly embarrassed by his position as secretary of the Galton Society (founded in 1918 by Osborn, Madison Grant, and Charles B. Davenport), and resigned in the early 1930s. Of perhaps greater importance is the documentation of Gregory's intellectual growth as a scientist at the American Museum, where he was for many years chairman of the department of comparative anatomy.

Again, because I was primarily interested in material relevant to Hrdlička, my survey of the Gregory papers focused on the period from the early 1920s to the beginning of the Second World War and then current issues in paleoanthropology. In this regard, the Gregory papers contain a number of informative exchanges with Davidson Black, Raymond Dart, Earnest A. Hooten, Aleš Hrdlička, Frederick Wood Jones, Arthur Keith, Grafton Elliot Smith, T. Wingate Todd, and Arthur Smith Woodward as well as the South African paleontologist, Robert Broom--without question the most interesting feature of the collection.

For further details on the above collections contact Ms. Pamela Haas, The Library, American Museum of Natural History, Central Park West at 79th Street, New York, New York 10024.

Sir Arthur Keith (1866-1955) Papers

This collection (at the Royal College of Surgeons, London) consists of several volumes of bound letters, and three large cardboard boxes containing an assortment of uncatalogued letters, several diaries, notes, manuscripts (a number unpublished), and miscellaneous materials. At the time of my visit in 1975, the Keith papers were stored in an attic above the College library, and plans for their further conservation were contingent upon the future availability of funds.

Though fragmented, the collection covers the entire period of Keith's career. His three year stint in Siam as a medical officer is documented in a series of notebooks and a diary (August 3, 1889 to the middle of 1891), which records Keith's developing interest in field and anatomical studies of the local monkeys and gibbons--the beginning of his attention to physical anthropology and the question of human evolution.

Following his return to Britain, Keith was appointed (1895) senior demonstrator in anatomy at the London Hospital, Whitechapel, London. His growing anthropological interest is exemplified by an unpublished manuscript entitled: "On a Pygmy Child," a detailed account of an autopsy performed by Keith on a stillborn Ituri pygmy in London in 1906. Shortly thereafter Keith was elected to the conservatorship of the Royal College of Surgeons, and under his direction the Hunterian Museum of the College came to be recognized as a major reference collection. Keith remained at the College until 1933, when after a severe illness, he retired to live at the Buckston Browne Research Institute in Downe, Kent, where he remained until his death in 1955. During this period Keith elaborated a notion first developed in his 1930 rectorial address at Aberdeen University: that the spirit of nationalism is an intrinsic factor in the evolutionary differentiation of human races. Unpublished essays dealing with this theme include: "Race and Propaganda" (eight typewritten pages), read at the Orpington (Kent) Rotary Club on July 15, 1941. This collection contains also the original manuscript (including drawings, graphs, tables, and measurements--not all published) of The Stone Age of Mount Carmel, coauthored with Theodore D. McCown.

Among the bound correspondence (1905-1951) is an interesting collection of letters from Frederick Wood Jones, which provide illuminating

observations on the Anglo-American anthropological community between the two World Wars. Also of interest are diaries for the year 1915, which essentially deals with Keith's own American tour, and for the period from 1921 to 1932.

The several hundred unbound letters in this collection include exchanges with such notable figures as Davidson Black, V. Gordon Childe, Eugene Dubois, W. K. Gregory, Earnest A. Hooten, Aleš Hrdlička, L. S. B. Leakey, Henry Fairfield Osborn, and H. G. Wells. There is also a large collection of letters written between 1935 to 1954 by a woman who identifies herself as "M," a lifelong friend of Keith and his deceased wife. These letters provide an intimate picture of Keith's private life after the death of his wife, Celia, in 1934.

Further information on the Keith papers can be obtained from Mr. E. H. Cornelius, Librarian, The Royal College of Surgeons of England, 35-43 Lincoln's Inn Fields, London WC2A 3PN, England.

II. NAVAJO RESEARCH MATERIALS OF ALEXANDER AND DOROTHEA LEIGHTON

Alexander H. and Dorothea C. Leighton have agreed to give to the Special Collections of Northern Arizona University their important Navajo research materials. Over a period of time NAU will become the repository of various manuscripts, journals, field notes, letters, still photographs and materials, including a number of Navajo autobiographies (NAU Anthropology, V:4-VI:1 [February 1982]).

III. MANUSCRIPT COLLECTIONS IN PSYCHOLOGY AND RELATED AREAS

Michael M. Sokol and Patrice A. Rafail have compiled A Guide to Manuscript Collections in the History of Psychology and Related Areas which is being published by Kraus International Publications (Millwood, N.Y.). Materials on anthropology are included as they relate to psychology. The Guide is divided into two main sections: one describing more than 500 North American manuscript collections (arranged alphabetically according to the names of persons, families and institutions), and a second describing the major manuscript repositories in North America and Europe.

RESEARCH IN PROGRESS

Stephen J. Cross (doctoral candidate in the history of science, Johns Hopkins) is doing research on the organization of interdisciplinary, problem-oriented research in America after World War I, using the Rockefeller, NRC and SSRC records, and focusing on local university enterprises, including the Institute of Human Relations at Yale and the Harvard Business School Group (Mayo, Warner, etc.).

Ralph Dexter (Biological Sciences, Kent State U.) is revising his manuscript on "The Putnam-Metz Correspondence on Mound Explorations in Ohio" for publication.

May Ebihara (Anthropology, Graduate School, CUNY) is doing research on the social organization of American ethnology, ca. 1925-55, focusing on relationships between social networks and the development/dissemination of

particular theoretical orientations, on the basis of interviews and university archives.

Victor Golla (Anthropology, George Washington U.) is preparing the correspondence between Edward Sapir and Alfred Kroeber for publication, using materials in the Bancroft Library, Berkeley, and the Museum of Man, Ottawa.

Jesse Green (English, Chicago State U.) is working on the history of anthropological work at Zuni pueblo and on a study of the first generation of anthropologists in the Southwest in the 1880s and 1890s.

Ruth Harris (doctoral candidate in the history of science and medicine, Oxford) is researching a dissertation entitled "Murders and Madness: Legal Psychiatry and Criminal Anthropology in Paris, 1880-1910."

Robert Jones (Sociology, U. of Illinois, Urbana) has reoriented his research on William Robertson Smith to cover the general process of "secularization of consciousness" in Scotland from the high Middle Ages until the late nineteenth century--although there will still be a long chapter on the scientific study of religion in Scotland, and a detailed chapter on Smith.

Dr. Edward and Amalie M. Kass (Harvard Medical School) are carrying on research for a biography of Thomas Hodgkin, physician, ethnologist, and founder of the Aborigines Protection Society.

Robert Nye (History, U. of Oklahoma) is completing a book entitled "Politics and Pathology: The Rise of a Medical Model of Deviance in the French Third Republic."

Kathleen Mooney (Anthropology, U. of Victoria, B.C.) is currently doing field research with members of the Hunt family for a biography of George Hunt.

Richard Preston (Anthropology, McMaster U.) is doing research on Edward Sapir's ideas on linguistic drift.

Nancy Sacharoff (Doctoral candidate, anthropology, San Francisco State U.) is doing research on the sources of Paul Radin's anthropology.

Richard B. Woodbury (Weatherwood Rd., RFD 3, Amherst, MA 01002) is preparing a history of the Pecos Conference, and would welcome personal recollections and reminiscences--particularly relating to the conferences at Chaco Canyon between 1927 and 1941.

BIBLIOGRAPHICA ARCANAEI. CURRENT ESSAYS IN THE HISTORY OF RUSSIAN ANTHROPOLOGY:
A BIBLIOGRAPHICAL NOTEDavid Koester, University of Chicago
Sergei Kan, Northeastern University

Since 1956 the Miklukho-Maklai Institute of Ethnography under the auspices of the Academy of Sciences of the USSR has published a series of essays in the history of Russian ethnography, folklore, and anthropology (Ocherki istorii Russkov etnografi, fol'kloristikii, i antropologii). Appearing some one to seven years apart, the eight volumes published thus far have contained a total of 110 essays. These eight volumes are a subset of the Trudy Instituta Etnografii Im. N. N. Miklukho-Maklaia (Works of the Miklukho-Maklai Institute of Ethnography), a larger series of general ethnographic works. They begin as volume 30 (1956), and continue as volumes 85 (1963), 91 (1965), 94 (1968), 95 (1971), 102 (1974), 104 (1977), 107 (1978).¹

The collection of historical essays emerged out of a nationalistic movement begun in the fifties to heighten awareness of Russian contributions to all areas of scientific scholarship--physics, chemistry, sociology, geography, ethnography, etc. The spirit of this movement manifests itself through at least four research goals implicitly evident in the essays and sometimes explicitly expressed by the editors (B. K. Sokolova, vols. I, II; R. Lipets, II, III, IV, V, VI, VII; A. Reshetov and T. Stanyukovich, VII). The primary goal is to examine and assess the contribution of past Russian and Soviet scholars to ethnography both within the confines of Soviet science and around the world. Tokarev's lead article, "Contributions of Russian Scholars to the International Science Ethnography" ("Vklad russkovo uchenia k mezhdunarodnikh nauka etnografii"), embraces this goal and sets the tone for the series by surveying the relationship of early Russian ethnographic research to its West European counterparts.² In analyzing the works of such early ethnographers as V. N. Tatishchev and K. M. Ber, Tokarev succeeds in showing the ethnographic character of their work and its importance to Russian ethnographic research, though he is unable to demonstrate strong influence outside of the Russian Empire. A second goal, also embodied in Tokarev's paper, is to search for origins of Russian ethnographic research. The search for origins has a two-fold character, looking both for specific ethnographic influences and for precursors within the broader frame of Russian scholarly research. Poets, scientists, geographers and journalists are all included as contributors to the development of Russian ethnographic thought. Many of the indirectly related scholars are brought into the analysis in an attempt to search for "democratic tendencies" or post-revolutionary ideas in this pre-revolutionary ancestry. This search represents a third of the four research aims and is part of the statement of purpose given in editor V. K. Sokolova's introduction to Volume I: "to show the development of progressive democratic tradition and its struggle with conservative and liberal tendencies [directedness] in the study of the customs, culture, and art of a people." He further adds that early revolutionary-democratic scholars set an example for how "science ought to serve the people and help them in their liberating struggle." A final aim of the series is to make use of and acquaint readers with unpublished archival materials. Papers on such topics as ethnographic research in

eighteenth century Siberia are enriched by the use of explorers' journals and travel accounts which have been, until now, buried in Soviet archives.

These four research aims lend a special character to both the structure of the series as a whole and the content of the papers themselves. Historiographically, the most striking characteristic of the collection is that it is heavily biographical. Of the 110 papers, 32 are based on the ethnographical importance of individual men and numerous others are primarily biographical. They are especially numerous in Volumes I and II. Some papers such as "V. N. Tatishchev and Russian Ethnography," and "A. N. Pypin and Russian Folklore Studies at the end of the Nineteenth and beginning of the Twentieth centuries," assess the work of recognized founding figures of Russian ethnographic and folklorist research. Others examine the influence of more distantly related figures such as the journalist and revolutionary, Chernyshevsky, or the poet and national hero, Pushkin. Because popular thought (the thought of the people) and social criticism are regarded as significant aspects of Soviet social theory, the search for contributions, origins, and "democratic tendencies," leads to a broad range of scholarly figures.

Though we have so far been discussing only ethnography, the essays cover all of the Soviet anthropological framework which includes ethnography, anthropology, and folklore. As in most European traditions, anthropology is used only to refer to physical anthropology. Many of the volumes contain papers which examine the contribution of pre-anthropological students of human physical nature. Ethnography in their terms includes ethnography, ethnology, and historical archeology. Believing in the importance of data in theory formulation and validation,³ Russian (and Soviet) ethnographers have worked both to collect large amounts of ethnographic data over their vast, many-peopled empire and to work out theories of human origins and development. Today, collecting and preserving data remains the major focus of Soviet ethnographic research. Soviet and Russian folklore continues a rich tradition that grew largely out of early XIX century interests in Slavic folklore. This collection of essays, reflecting contemporary Soviet research, emphasizes ethnography much more heavily than anthropology, and somewhat more than folklore. All told there are forty-four papers on purely ethnographic studies, twenty-three on folklore, and twelve on (physical) anthropology. Of course there are also cross-breeds; for example, in the biographical sketches there are scholars such as Lomonosov who, both chemist and poet, was linked to ethnography through science and to folklore through literature. To greater and lesser extents the volumes maintain a diversity of topics, and the evaluation of contributions, the search for origins and early revolutionary ideas, and the use of archival materials contribute to and sustain this disciplinary diversity.

Viewing this tripartite disciplinary framework in historical dimension illuminates the overall structure of the series as it has appeared so far. Each volume contains at least one essay on the history of each of the three fields, but the relative amounts vary with the 'themes' of the volumes. Volume I examines what might be called the pre-institutionalization phase of Russian ethnographic research--the period up to the founding of the ethnography department of the Russian Geographical Society in 1845, and the Society of Enthusiasts of Natural Science, Anthropology, and Ethnography in 1863. In this connection it contains, in addition to the Tokarev paper,

papers on the origins of research dating back to the XII century and papers on the influence of important figures in late XVIIIth and early XIXth century Russian history such as Lomonosov, Pushkin, and the Decembrists. Volume II continues from this period and examines the development of the Society of Natural Science, Anthropology, and Ethnography, and scholars active in the period from the 1860s into the early XXth century. Volume III in a sense takes a step back and examines the material (archival) basis of these institutions by concentrating on the formation of collections of materials during the period 1840 to the turn of the century. Such papers as "On the History of the P. V. Kireevskiy Collection," by A. D. Soymonov and "P. K. Simoni--Collector and Publisher of Russian Folklore," by M. Ya. Mel'ts are examples. Though the periodization and internal unification of these first three volumes are not rigidly distinct, periodization is stronger here than in any of the later volumes.

The subsequent volumes continue to present a mix of ethnographic, folklorist, and anthropological history. For the most part volumes IV and V examine the formation of revolutionary ideas, "the progressive direction of Russian pre-revolutionary science," from the late XIXth century to the mid-1930s. Most of the papers in Volume VI look at the history of field research far from the Russian capital in places such as Siberia, the Urals, the Far East, and Africa. Volume VII (1971) is devoted to the importance of the Russian Geographical Society and derives from the all-union symposium held in honor of the 125th anniversary of the founding of that society. The most recent volume (VIII, 1978) attempts breadth rather than unity of theme.

From the character of the essays as described above and the research aims behind them we can see that Soviet history of anthropology contrasts sharply with Western. Whereas in much of Western historiographical thought the term "presentism" is used derogatorily, in Soviet writing historical analysis from a present-day point of view is considered a positive and useful way of understanding how early researchers and writers could have come to contribute to modern scholarship. There is a curious tension built into this project between the tradition of Russian nationalism and Marxist historicism. On the one hand, Russian nationalism points historians to all Russian writers and scholars in some way connected with ethnography. On the other hand, those who were "democratic" and revolutionary have a "progressive" significance. Conservative Russians, such as Tatishchev, receive notice and praise from a nationalistic point of view, but their work becomes downplayed because of their failure to contribute to a "progressive" ethnography.

Moreover, Western and Soviet history differ in the degree to which each fosters self-criticism within anthropology. While their Western counterparts have come to feel guilty about anthropology's role in the destruction of cultures, Soviet historians and ethnographers have tended to emphasize the humanism and progressiveness of early researchers such as Miklukho-Maklai. Having had a direct influence on Malinowski, Miklukho-Maklai (cited by Malinowski in his diaries) is considered by Soviet ethnographers as the founder of modern "stationary field research." His extended field work in New Guinea, noted for its care, extensiveness, and humanism, and his role as a revolutionary combine to make him a model for

Soviet ethnographic scholarship. In Soviet thought, ethnographers such as Miklukho-Maklai, while lamenting the loss of traditional cultures, can aid in bringing about progressive changes.

Footnotes

1. These volume numbers as well as the publisher, Akademia Nauk SSR, are necessary pieces of information for locating the series and the historical volumes within it. In some U.S. libraries the series is indexed only under Akademia Nauk, Institut Ethnografii Miklukho-Maklaia.

2. Tokarev has published a history of Russian ethnography which broadly outlines the areas researched in this series. Istoriia Russkoi Ethnografii (Do'ok t yabrskoi period), S. L. Tokarev, Akademia Nauk SSR, Moskva, 1966 [History of Russian Ethnography (The Pre-Revolutionary Period), Academy of Sciences, USSR].

3. Contemporary ethnographer Petrova-Averkieva suggests that the separation of ethnography and ethnology is inconceivable in practical work. "The method of historicism presupposes a thorough study of this or that process or phenomenon of social life in its historical perspective. Empirical knowledge and theoretical generalizations should be combined in such an inquiry. We do not accept the division of the science into two separate disciplines--ethnography as a 'fact-gathering' science and ethnology as a generalising one." (Soviet and Western Anthropology, E. Gellner ed., p. 24.)

II. A SHORT HISTORY OF ANTHROPOLOGICAL SUBJECT HEADINGS AT TOZZER LIBRARY

Nancy J. Schmidt
Librarian

Tozzer Library, formerly the Library of the Peabody Museum of Archaeology and Ethnology, has a unique card catalogue--a true bibliographic treasure--that includes entries for articles in periodicals and books in addition to entries for books. Materials received since the Library's foundation in 1866 have been analyzed. Since the Library was founded when the discipline of professional anthropology began, and since the scope of the Library's collection has always been international, the Library's catalogue provides the most comprehensive anthropological bibliography available anywhere in the world.

The subject catalog at Tozzer Library is organized by a unique set of headings developed by Roland B. Dixon especially for the Peabody Museum Library. Dixon, the Librarian from 1904 until 1934, was an anthropologist who was more interested in source materials than in anthropological field-work.¹ His keen interest in bibliography and cataloguing led to the development of a personal index of anthropological source materials, which provided the basis for the subject headings and indexing system which he developed at the Library.²

Dixon's first list of anthropological subject headings included topics, geographic areas, and major language families. However, only the

topics were written down in list form.³ Fourteen main topics (such as archaeology, ethnology, religion, and technology) were expanded by subheadings, so that the typed list was fifty-five pages long. The major headings, and the greater number of subheadings for archaeology, somatology, and technology reflected the primary interests of early twentieth century anthropologists. The emphasis on geographic rather than cultural headings reflected also the geographical-historical focus of Dixon's research, and the organization of collections in the Peabody Museum and other anthropology museum collections.

Although records were not kept of the specific procedures used to revise subject headings before 1977, Library records indicate that Harvard University anthropology faculty members were on several occasions formally asked to recommend changes, and, they often voluntarily suggested additions to and revisions of the subject headings. By 1961 the typed list of subject headings included geographic and linguistic headings in addition to topic headings. The geographic headings included continents, countries, states or provinces within some countries such as the United States and Canada, and islands. The linguistic headings were grouped by language families as they were classified by early twentieth century anthropologists. Subheadings were far more detailed for the Americas than for the rest of the world--another reflection of early twentieth century American anthropological interests. Only a few additions had been made to Dixon's list of topic headings, and some cross-references had been added. The typed list covered seventy-nine pages; the increased length was primarily a result of the addition of geographic and linguistic headings to Dixon's list.⁴

In 1963 the first published list of anthropological subject headings appeared as part of the Library's published catalogue.⁵ There was only one significant difference between the 1961 and 1963 lists. Cross-references to the appropriate geographic headings had been added for many ethnic groups and some archaeological sites. These cross-references were probably obtained by listing those that appeared in the Library's catalogue.⁶

Because the small size of the Library staff and inadequate financing⁷ made systematic revision impossible, the 1963 published list of subject headings was not up-to-date for either geographic or topic headings. Harvard anthropology faculty members were aware of the inadequacies, as was evident in their responses to a memorandum circulated on September 18, 1962 by J. O. Brew, the Director of Peabody Museum. They agreed unanimously that the subject headings should reflect current usage in anthropological periodicals, be scientifically sound, and be revised with a view to being as valid as possible over the coming decades.⁸

In 1971 a revised list of anthropological subject headings was published at the same time as the second supplement to the Library's published catalogue.⁹ The published list had grown from 117 pages in 1963 to 237 pages. The real growth in the list was accounted for by new cross-references for ethnic groups and geographic locations. Only a small number of headings were added for the many countries that had become independent in the preceding decades, and only a few new topic headings were added for the many new subject interests of anthropologists that had proliferated since 1960. The subject headings had not been substantially revised because the Librarian felt that it was a "monumental" task.¹⁰

In 1977 when a substantial revision of the subject headings was started, the attitude of Harvard anthropology faculty toward the subject headings was essentially the same as in 1962: they were woefully inadequate. The Librarian agreed, and felt that a process of continuous revision had to be implemented not only to bring the headings into line with late twentieth century anthropology, but also to keep them attuned to future changes.

By 1977 the basic geographic-linguistic organization of Dixon's system of subject headings was no longer valid, and the major topics were no longer of primary importance to anthropologists. Therefore, the basic organization of the subject headings was changed to give primacy to ethnic groups, linguistic groups (where not synonymous with ethnic groups), archaeological sites, and primate species; and geography became a secondary point of access. A decision was also made to up-date all geographic headings to reflect contemporary nomenclature and political realities. Many new topic headings were added for contemporary subfields of anthropology such as economic anthropology, medical anthropology, and psychological anthropology. Whole sections of obsolete headings were deleted and appropriate new topic headings were added. For example, the "somatology" headings were replaced by headings on biological anthropology, evolution, fossil man, and primates. Subject headings also were added for interdisciplinary topics of interest to anthropologists, such as the mass media and semiotics.

Since 1977 the process of revising subject headings has been accomplished through weekly meetings of indexing and cataloguing staff members, the consultation of standard anthropological sources, such as the Outline of World Cultures for ethnic headings,¹¹ and consultation with subject experts in Harvard University's Anthropology Department. With the exception of adding headings for new subfields of anthropology or thoroughly revising sets of obsolete headings, the process of revision has been gradual, following subjects in current anthropological literature as indexed and catalogued at Tozzer Library.

By mid-1980 the Library's copies of the 1971 subject heading book were nearly illegible because of numerous changes and the process of revising subject headings had reached a point where the publication of a new list seemed warranted. The revised list of subject headings was published in July 1981 as the Tozzer Library Index to Anthropological Subject Headings, Second Revised Edition.¹²

The topical expansion of the Library's subject headings and the growth of anthropology since the beginning of the century are reflected in eighteen major subfields of anthropology for which there are specific subheadings, plus forty-six general subheadings that can be applied to all subfields of anthropology--a very substantial increase from Dixon's fourteen main topic headings and related subheadings. Since the content and limitations of the 1981 published list are discussed in detail in its introduction, there is no need to enumerate them here. However, it should be emphasized that the 1981 published list represents only some of the changes that were made in the Library's catalogue, where cross-references were made for every subject heading that was changed.

Tozzer Library's subject headings are still being revised. Since mid-1980 when the list was edited for publication, over 700 new subject

headings and cross-references have been added. With continuous revisions the subject headings should accurately reflect the development of anthropology and the primary concerns of anthropologists that are expressed in anthropological literature.

Footnotes

1. Alfred M. Tozzer and Alfred L. Kroeber, "Roland Burrage Dixon," American Anthropologist 38, 2 (1936), 292.

2. Earnest A. Hooton, "Roland Burrage Dixon," Proceedings of the American Philosophical Society 75, 8 (1935), 771.

3. Headings Used in the Subject Catalogue, Peabody Museum, Harvard University. Manuscript, nd.

4. Peabody Museum Library Subject Heading List. Manuscript, 1961.

5. Index to Subject Headings, Library of the Peabody Museum of Archaeology and Ethnology, Harvard University (Boston: G. K. Hall & Co., 1963).

6. Margaret Currier, Personal Communication.

7. Index to Subject Headings, p. iv.

8. Staff Comments on Subject Catalogue, Manuscript, 1962.

9. Index to Subject Headings Revised Edition, Library of the Peabody Museum of Archaeology and Ethnology, Harvard University (Boston, G. K. Hall & Co., 1971).

10. Ibid., p. 3.

11. George Peter Murdock, Outline of World Cultures (New Haven: Human Relations Area Files, 1975).

12. Tozzer Library Index to Anthropological Subject Headings Second Revised Edition, Harvard University (Boston: G. K. Hall & Co., 1981).

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F. Audouze and A. Leroi-Gourhan on France; J. L. Lorenzo on Mexico (and some Peru); C. A. Moberg on Scandinavia; A. H. Masry on Near East; H. T. Waterbolk on Netherlands; T. Murray and J. P. White on Australia and New Guinea--W.C.S.]

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W.B. = Wilfrid Bailey
 R.D.F. = Raymond D. Fogelson
 C.F. = Charles Frantz
 J.R.H. = Joseph R. Hanc
 G.W.S. = George W. Stocking
 W.C.S. = William C. Sturtevant

VI. CIRCULABLE MATERIALS FOR TEACHING AND RESEARCH

Infrequently, we receive copies of unpublished materials from our readers: bibliographies, course outlines, etc. So far, we have not listed these, since there were few of them and it was not clear whether the senders would be willing to provide copies for anyone who asked. One of our readers has suggested, however, that it might be a good idea to include a listing and description of such materials as a regular feature of HAN. Anyone who has such material, and would be willing to have it listed (i.e., to provide copies, either gratis or at cost of reproduction and postage) should send a copy to the editor. If you have sent materials in the past, and are willing to have them listed, please send a postcard.

VII. A NOTE ON OUR BIBLIOGRAPHICAL FORMAT AND COVERAGE

With the exception of the random readings of the editor (who is not a compulsive bibliographer), all of our listings are taken from material sent in by our readers. Although we do attempt to commission occasional listings on a particular national literature, for the most part the items listed are necessarily quite random. It has been suggested that an index would be helpful, and we agree--however, so far, we have not been able to find the time or the assistance to manage this. Similar constraints, combined with the extreme variability of our readers, communications, account for the lack of a consistent citational style. We hope nevertheless that readers find this material of use. We do appreciate all contributions, particularly if accompanied by offprints, but time does not permit appropriate acknowledgements. Our apologies to those whose letters may have gone unanswered. Apologies also to those whose items have not been listed. Sometimes the bibliographic information seems inadequate, sometimes its relevance to our field is not clear, sometimes (rarely, we hope), a note gets misplaced.

GLEANINGS FROM ACADEMIC GATHERINGS

The program for the fourteenth annual meeting of Cheiron (June 23-26, Newport, Rhode Island) included a panel devoted to "Anthropology in American Culture." Speakers included Jack Pressman (Univ. of Penn.) "A Marriage of Convenience: The Relations Between Anthropology and Psychology in America during the Progressive Era"; Richard Handler (Lake Forest College), "The Dainty and the Hungry Man: literature and Anthropology in the Work of Edward Sapir"; Henrika Kuklick (Univ. of Penn.), "The Savage Comes To Work on the Assembly Line: Anthropological Influence on Post-World War I Industrial Psychology."

SURVEY OF HAN SUBSCRIBERS

Belatedly, we have received two more of our intellectual topography questionnaires, one from Ludmilla Jordanova (now J5) and one from Anna Hohenwart-Gerlachstein (now H8.5). Those who wish may add the former (J5) under the following categories: 1D, and 2E, with special interest in ties to sociology, medicine, and natural history; the latter (H8.5) under 2F, 3B, 3C, with special interest in W. Schmidt, W. Koppers, and R. Heine-Geldern.

We apologize for the several errors that crept into our address listings, notably the misplacement of Gunnar Broberg, who of course is in Uppsala, Sweden (not Norway). Unfortunately, because the listing was taken from our mailing list, many people were listed with their home address rather than their institutional affiliation.

VOLUME THEMES FOR THE NEW ANNUAL VOLUME IN THE HISTORY OF ANTHROPOLOGY

The closing date for the first volume of History of Anthropology (cf. HAN VIII:2) is rapidly approaching. Although most of the space is now filled, authors having finished manuscripts dealing with any aspect of anthropological fieldwork in historical perspective may submit them to the editor up until August 1, 1982. The tentative topics of the two succeeding volumes are "Displaying Man: Museum and Exhibition Anthropology since the Seventeenth Century" and "Anthropology in Great Britain and Its Empire." Interested authors should communicate with the editor, George W. Stocking, Department of Anthropology, University of Chicago, 1126 East 59th Street, Chicago, Illinois 60637, U.S.A. Researchers on topics in areas other than those noted are encouraged also to communicate, since future volume topics will be chosen to reflect on-going work, and each volume will (space permitting) include one or more "non-theme" essays.